...hrist and ...His Message for India

BY
K. K. KURUVILLA, M.A., B.D.
WITH AN INTRODUCTION
BY
C. F. ANDREWS, M.A.

23 AUG 1922

MADRAS

Q6.2
N22
49132

CHRIST AND HIS MESSAGE FOR INDIA

BY

K. K. KURUVILLA, M.A., B.D.

WITH AN INTRODUCTION

BY

C. F. ANDREWS, M.A.

28 AUG 1922

MADRAS:
PRINTED AT THE N.M.S. PRESS, VEPERY.
1922

49132

Q6.2
N22

COPYRIGHT.

FOREWORD.

The General Secretary of the National Missionary Society of India (Bharat Christiya Sevak Samaj) invited me to take some devotional meetings when its all-India Council met in Agra in April 1921. Nothing helps me more in my spiritual life than the fellowship I get with the Sevaks and other workers of the N. M. S. and it is principally for this, I undertook the task. I had then no idea of publishing these short addresses but the friends who heard me pressed me to do so and the General Secretary of the N. M. S., Mr. P. O. Philip joined with the rest and also volunteered to see this leaflet through the press. Without Mr. Philip's help, I would not have undertaken this task.

I regard it as a great privilege that Mr. C. F. Andrews has kindly consented to write an introduction to this leaflet. It is a wonder how he finds time to do these things when bigger calls demand his services incessantly.

I am thankful to my friends for these encouragements and hope that, through this booklet, God will help some at least to live the life of Christ for India.

Kottayam. K. K. KURUVILLA.

INTRODUCTION

I have read this series of lectures with very deep interest and appreciation. They give, in a wonderfully vivid manner, a portraiture of the life of Christ and the meaning of His mission to mankind. In the course of the lectures, there is brought forward a parallel between the progress of Christ's own ministry and the movement which has been carried on in India by a modern saint and prophet, Mahatma Gandhi.

This parallel has been frequently before my own mind during the past two years, and it is certain that very few of the younger generation of Indian students have failed to ask themselves the questions, which have been brought forward in this book, anxiously examining the extent to which the principles of non-violence and non-co-operation may be said to find their support in the teaching of Christ Himself. That there must be a connection may be regarded as practically certain, for, in the personality of Mahatma Gandhi, India has produced in these modern times a leader whose life has been consciously modelled on the "Sermon on the Mount"

and has come directly under the influence of the great Russian Christian teacher, Count Tolstoi. Ever since Count Tolstoi's writings brought conviction to his own heart, Mahatma Gandhi has deliberately refused to resist evil by any form of violence. He has practised non-resistance. He has done all in his power to show love and not hatred towards those who have opposed him as his enemies. Again and again, he has suffered silently, making no retaliation.

Thus Mahatma Gandhi himself has consistently followed the path of Ahimsa in his own life. When on different occasions, his own followers have left that path, he has willingly taken upon himself the burden of that failure. He has attempted, as no living man has done, to suffer for his followers and to take their sins upon himself.

I have lived with Mahatma Gandhi both in South Africa, and in India, sharing his own daily life and thoughts. Though there have been many things that I could not understand, and many points of issue where I could not follow his leading hand, yet I have always felt that he was one who was ready to carry out the principle of sacrifice in his own life to

the uttermost. In this, he has given to me conceptions of my own Christian faith.

It is therefore of great interest to me to face, in these lectures, the question, How far has Mahatma Gandhi's programme of non-violence and non-co-operation, on its noblest side, been in keeping with the spirit of Christ's teaching assuming, all the while, that he himself was entirely convinced that he was brought face to face in India with an intolerable wrong, which had not been openly acknowledged, or openly repented and atoned.

The careful scrutiny of such a question as this is of the greatest interest to Christians, and they should not shrink from making it. There are those, of course, who do not believe that any serious wrong has been done to India by the British administration. With them, the question will be more or less academic. But among those who feel that the wrong done by exploitation and maladministration and by witholding of human rights has become intolerable, the question becomes at once acutely practical. It is as clear as possible, that Mahatma Gandhi's method differs *in toto* from that of the crude arbitrament of war. But does it at all reach, among its noblest

exponents, the standard set up for human action by Christ.

The author of these lectures touches only incidentally and occasionally on these local and immediate issues. But it is clear that they are agitating his own mind as a thinker all the while, and he has gone to the portraiture in the Gospels for his answer. We are able to gain much insight from him into the historical and psychological meaning of Christ's life as it is presented to us in the Gospel setting. In this way, we are able to frame a satisfactory reply to one's own questionings concerning Mahatma Gandhi's movement. The answer may be worked out still further by one's own efforts, when once the main lines of study have been clearly laid down.

Ultimately, as Mr. Kuruvilla points out, we find exemplified at all points, in the person and life of Christ, three soverign principles of redeeming love.

There is, first of all, the willingness to eschew the employment of force altogether in the endeavour to overcome evil. Christ's own brief words, "Resist not the evil person," might be rightly translated. "Never use retaliation

against the evil doer." Christ's whole teaching goes to supersede the old Jewish law of "an eye for an eye and a tooth for a tooth." This sovereign truth of Ahimsa or non-resistance, which Christ taught so clearly and forcibly in the Sermon on the Mount, had already been held for centuries in India both by Jain and Budhist teachers. It was no new truth to Mahatma Gandhi himself. But at the same time, it is historically correct to say, that the writings of Count Leo Tolstoy brought this ancient truth of non-violence home to him in a peculiarly intimate manner and the Sermon on the Mount has been to him a most treasured book of devotion ever since.

The second principle that Mr. Kuruvilla finds in Christ's teaching may be called the 'abhorrence of evil,' disassociation from evil. If evil is persisted in by an evil doer, it is no kindness but a cruelty to do anything which will confuse the issue and in some way make a compromise with the evil itself. The utmost care is needed here, that this act of disassociation from evil shall be made without arrogance and pride on the one hand, and without contempt and hatred of the evil doer on the other. The author connects this aspect

of Christ's teaching this abhorrence of evil with what Mahatma Gandhi has called 'non-cooperation.' He refers to the passage in St. Mathew, in which certain rules are laid down, describing how a fault in a Christian brother shall be pointed out privately at first, then publicly, and (as a last resort) the offender shall be banished from the Christian society, if he repents not. While I believe that the principle of disassociation from evil is clear in Christ's teaching, I cannot help but think that this special passage in St. Mathew is ecclesiastical, that is to say, it is likely to be a Church rule, rather than a part of Christ's own direct teaching. There are, as we now know, such passages in the Gospel according to St. Mathew and we have to be on our guard, in dealing with them, not to treat them as if they were an integral part of the original Gospel which Christ delivered to mankind.

About the third principle, which Mr. Kuruvilla enunciates there can be no such ambiguity or doubt. It may be named the 'conquest of evil by sacrifice.' St. Paul gives this principle clearly in the words, "Be not overcome of evil, but overcome evil with good" Here we are on the bedrock foundation

of Christ's own life and teaching, and no one can doubt that Christ's love for humanity was shown chiefly, by this path of sacrifice. In practice, the difficulty mainly arises, because it is necessary to carry out this sacrifice of love in such a manner as to win the hearts of those who have hated and done evil.

While agreeing with Mr. Kuruvilla, that these three aspects may always be found in analysing Christ's teaching I would point out at the same time that such analysis has its own risks. Life is not logical, nor does it always follow certain stages of development. We must not tabulate too much.

But with this proviso, it is of interest to follow out Mr. Kuruvilla's thought and to see how far it will carry us; how far it explains Christ Himself; how far Mahatma Gandhi's movement has represented this process in practice. It is on the fine delicacy and sensitiveness of application, and on the personality behind the experiment that so much depends. Let us consider the three aspects, which Mr. Kuruvilla mentions negatively, first of all.

Mere passive non-resistance of evil without any active force of love to combat with the

evil and to overcome it, may lead to a state of submissiveness bordering on servility—a spirit very far removed from that 'hunger and thirst after righteousness' which Christ commends. In itself and by itself, non-violence has only a negative merit.

Again, dis-association from evil and non-cooperation with the evil doer may only lead to hypocrisy if these things stand alone. They may develop the attitude of the Pharisee, who "thanks God that he is not as other men are" Indeed there is no greater pitfall to the spirit of man than that which lies before him, when he begins to exclaim concerning his neighbour, 'I am holier than thou.'

Lastly, even sacrifice itself may fail in attaining its object of conquring evil, if it has not behind it a truthful and courageous witness against the evil itself. The one, who has done the wrong, may be callously indifferent. He may even take advantage of the sacrifice made on his behalf in order to indulge still further in wrong doing. A mother's entire selfsubmission has often only ruined her child.

I wish to carry Mr. Kuruvilla's truthful thought a little further. We can understand

this same threefold principle of redeeming love from two of the most beautiful passages in the whole of the New Testament. For when we examine carefully the Beatitudes and St. Paul's picture of 'Christ' I Cor: XIII, we find that in both passages love inevitably assumes those same aspects which the author has outlined in these lectures.

We have first of all, the aspect of humility, of non-resistance. The first beatitudes are not concerned with active sacrifice, but rather with meekness in the inner spirit. So also, with St. Paul, love is first humble and forbearing. It does not retaliate.

Then, secondly, we have the aspect of purity, of righteousness and truth. Love 'rejoiceth not in unrighteousness, but rejoiceth with the truth'. The courageous refusal of love is the second point to be recognised, love will have no compromise of any kind with evil. It is the 'pure in heart' who see God.

Thirdly we are shown how love, in order to redeem men from evil and to win its final goal of good, is ready to suffer persecution, to endure agony, to lay down life itself for evil's sake. "Blessed are ye", said Christ, "when men shall revile you, and persecute you, and

speak all manner of evil against you falsely for my sake." "Be not overcome by evil," said St. Paul, "but overcome evil by good", "Love beareth all things, endureth all things."

Humility, purity, sacrifice,—these are the three cardinal colours in the rainbow of love.

Let me turn for a moment from this abstract discussion to the concrete example of a son who has brought ruin on his father's house by indulgence in vice. How shall the true love of the father for such a son deal with such a tragic event? In accordance with the spirit of Christ, we may be certain that the father's love throughout will be invincible and undespairing. But how will it act?

In the first place, the father will refrain from using any violence or anger. He will hold his son's freedom to be too sacred to be over-ridden. He will refuse to attempt a cure either by punishment, or repression, or violence. He will seek to win by love and not by force.

But at the same time, the father will try in every way to disassociate himself from the evil itself and to show his repugnance against

it. He will not in any way cooperate with his son in his indulgence in evil. He will rather help him to overcome it by expressing openly his abhorrence.

Yet, all the while, this disassociation from evil is not the end, nor the goal. If the father merely turns his son out of doors and says,—"I will see your face no more" there is not much likelihood of the son's redemption. This aspect of abhorrence of the evil must never be separated from the last stage of utter and complete sacrifice for the evil doer.

For if the father, while disassociating himself from the evil clings to his son in the sacrifice of pure love and will not let him go; if the father is ready to give up his own life for his child, then and then only it may be, that the love thus shown will ultimately attain its due reward and the son will be won back from his evil habits.

All that I have been trying in my own words to explain has been given once for all in a poem of unspeakable simplicity in the New Testament, which is called the Parable of the Prodigal Son.

We see the son leaving the father's house and in a distant land squandering his father's

money in riotous living. The son cannot remain in the home. He is separated from his father. But the parable does not end there: The father yearns for his son during his absence. The longing of his father reaches the son's heart and he cries, 'I will arise and go to my father and will say unto him, Father I have sinned.' As he draws near to his own house the final triumph of love is seen, "While he was yet a great way off, his father ran and embraced him."

We cannot tabulate each of the three aspects of love which I have mentioned, when we deal with a parable like this. The second aspect seems to have very little place in the picture of the father. What I would wish specially to emphasise (and this parable bears it out) is this, that the stage of love's rejection of evil can never be, to true love, an end and a goal in itself. The end must always be co-operation and unity, rather than non-cooperation and aloofness.

I am afraid that I have taken up the space allotted to me, in this introduction, in dealing with one special problem. I would wish, in conclusion, to leave that subject altogether, and to point out how necessary is such a study

of Christ's life and character and work as this book represents if Christianity is to be built upon the rock of its Founder and not to become lost in the quicksands of men's own subjective preferences and predispositions. Each time that we study carefully that supreme character of Christ in the Gospels, we find a clue and an answer to the problems of our own times. It is only through a 'return to Christ' that we Christians in India shall be able to see life steadily and see it whole.

Shantiniketan. C. F. ANDREWS.

CHRIST AND HIS MESSAGE FOR INDIA.

CHAPTER I.

It is now about two thousand years since Christ was born. He has raised innumerable problems among men. Some have questioned the historic accuracy of the books in which his life is enshrined. Others doubt whether his teaching could be applied to the practical affairs of life and draw their inference from the Church which has claimed his special leadership but which has not altogether succeeded in living true to his ideals. In his name and in the name of his Church, wars, strifes and bloodsheds have occurred. But amidst the clash of arms, the strife of individuals and the selfishness of men, the influence of Christ has been felt and so far as it was possible for his followers to understand him and work out his ideals, they have helped the world to rise a step further in the ladder that lifts it to the throne of God.

The attempt here is not to interpret the Christ of dogma, or the person who performed miracles and wonders, but to study how Jesus of history came to undertake the great task of reducing the sum of human misery and of introducing a new life into this world.

Our study is based on those facts which are common to all the three Gospels—Mathew, Mark and Luke; and certain incidents recorded only in any one of the Gospels are used wherever they contribute to an understanding of the mind of Christ.

Following our records, we find Christ was born of Mary and till he reached the mature age, lived like any other member of the family doing the ordinary work and supporting the family. From occasional remarks from the crowd of his time, we gather that he did not occupy a very high social position but stray references here and there tell us of his holy child life and his great spiritual insight. Luke records an incident which reveals the heart of a boy who was conscious of his filial relationship with God at the early age of twelve. Along with his parents he was present at a festival in Jerusalem where hundreds had gathered. While the crowd had dispersed and the parents were returning, they missed the boy. On enquiry, they found him in the temple, discussing with the religious authorities about the things that pertain to God, and when they asked for an explanation of his delay he replied "I must be about my

Father's business." Such a religious experience at this age is not abnormal. Modern psychology confirms the fact that between the ages of eleven and fourteen, a change in outlook does occur in boys. This is the first milestone in the religious experience of Jesus. By the time he was twelve he became fully aware of the claim of God—claims which were stronger than those of his earthly parents. This condition did not make any change in his normal external life or profession. To be sure, he sanctified all the work he did, but did not feel any compulsion to devote himself to any other task.

The Gospel writers again fall into a silence till he is again brought to our notice in connection with the mission of John. John was almost of the same age as Jesus. He lived a life of quiet meditation in the wilderness; but suddenly he emerged from his place of retirement; and, dressed in camel's hair and eating the simple food procurable in the desert, he appeared before the people. The tall lean figure of the prophet, his asceticism and above all his bold and courageous utterances created a sensation among the people. He was not of the ordinary type.

He did not care for applause or wealth. He treated all alike, the civilian and the soldier, the layman and the ecclesiastic, the high and the low. He had a message for all. With a prophetic enthusiasm, he called on them to leave their evil ways and to turn to God. Many saw in him the messenger from the unseen world and expressed to him their desire for a changed life.

This was the time when Christ had reached the second milestone in his journey towards the full realisation of the purposes of God. We already saw him living in his home, carrying the ordinary work of a house-holder. But when this new movement swept over the land, he felt the inner impulse to identify himself with John and to work for it. The sign of our full sympathy with a cause is our willingness to accept its discipline and the discipline here was his submission to the rite which John imposed on others. He had the perfect assurance that the step he took had the full approval of God, his Father.

With the inspiration thus received, he left his home and launched out into the wide world as the friend of John and the preacher of the Kingdom of God. He continued John's

work and used John's own expressions in his first addresses. He took up the very same statement. "The Kingdom of God is at hand." But he soon discovered that between John and himself, there was a great difference. John was the greatest of the prophets but the least in the Kingdom of God. "For I say unto you, among those that are born of women, there is not a greater prophet than John the Baptist but he that is least in the Kingdom of God is greater than he." Luke 7.28.

What is the difference between John and a member of the Kingdom? John's righteousness was the current morality of the age. "Give alms to the poor," "extort no more than that which is appointed you," "do violence to no man"—those were his practical demands. Christ on the other hand introduced a new ethical standard which even some Christians to-day cannot adequently understand. Do good for evil; overcome evil by good; forgive your enemies seventy times seven; this is what Christ has told the world. There were other differences between Christ's message and that of John. The latter foresaw the sword of destruction overhanging

the world and described the work of the new Messiah as that of a judge with his fan in hand, cleansing his threshing floor, gathering the wheat, and burning the chaff in unquenchable fire. He is like one who has laid the axe unto the root of the tree and would hew down the tree that does not bring forth good fruit. How different is Christ's own idea of the Messiah? He had gone back again and again to the fifty third chapter of Isaiah for inspiration and found there the true ideal of the Messiah. "He is despised and rejected of men; a man of sorrows and acquainted with grief . . . . . Surely, he hath borne our griefs and carried our sorrows: Yet he did esteem him stricken, smitten of God and afflicted. He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." To whom do these verses apply more adequately than to Jesus himself?

John looked at the Kingdom from the point of view of the future; when he said "the Kingdom of God is at hand," he meant that under certain conditions, the Kingdom would be inaugurated. But when Christ used the

expression, he meant that it had already been realised; it had come into existence and had found its abode in the minds of some, at least in that of one man. Here is an instance where one had transformed and enlarged the idea of another.

CHAPTER II.

The reign of God had become supreme in the life of Jesus; but, for the fulness of the Kingdom, others should come into it; nay, till the whole world enters joyfully into the full membership of the Kingdom, perfect bliss cannot rule the universe, a consummation to which the world and he were looking forward. We get a conception of this Kingdom from the first address he delivered at Nazareth. In the new Kingdom there would be no captives, he would set them all free. Blind men would receive sight and the world would after all realise that the acceptable year of the Lord had come. (Luke 4. 18, 19.) In the twenty-first Chapter of Revelation, we have a description of the "New Jerusalem, coming down out of Heaven from God, made ready as a bride adorned for her husband." There shall be no death neither shall there be mourning

nor crying nor pain any more. God would pitch his tent in this Jerusalem and this would assure the people of His abiding presence. How is this to be accomplished and who is to do it? Many an anxious night he must have spent in prayer. At last the conviction dawned on him that he was appointed by God not only to preach the Gospel of the Kingdom, but also to put himself at the head of the movement. There was no one but he who had that experience and who had that full conviction. This was the third inner experience of Jesus. Henceforth he identified the Kingdom with himself. In his mind, the Kingdom and himself became one. The membership in the Kingdom depends on the attitude of men to himself. No one made such claims on the loyalty of men as he did. "Follow me, let the dead bury their dead." "Go and sell that thou hast and give to the poor........................come and follow me." "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." "Whosoever shall confess me before men, him will I confess also before my father which is in heaven." "Whosoever shall

deny me before men, him will I deny before my Father in heaven." He set aside the pronouncements of Moses and demanded obedience to his own word. "Ye have heard that it was said by them of old time " Thou shalt not commit adultery: But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." " Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth: But I say unto you that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." He had also the assurance that he spoke with a perfect knowledge of the mind of God and was quite sure of the soundness of his ultimate convictions. Though he might have taken a long time and spent anxious moments to come to a decision, no man had undertaken a task with greater confidence in the need for it and in divine support. How was this work to be done? What are the method she should adopt to successfully carry out his plans? The temptations narrated in the Gospels might have occurred soon after this question presented itself to him. The first temptation shows the inner shrinking of a

soul a shrinking which comes to anyone who undertakes such an arduous task. The thought must have come to him why he should willingly court unpleasantness and suffering when he could acquire fame and honour and comfort in other ways. He has ability, wonderful ability to rise to any position in Church or State. Why should he not earn a good income and live a comfortable life and away from all this worry and struggle seek his life's career. The idea of changing stone into bread by his power must have struck him at this time. After forty days fasting he became hungry and without anybody's help or sympathy he could command the stones that lay scattered around him to come to his help. Such a being could be abundantly wealthy, if he wanted to and why could he not then change his method, acquire wealth and use it for the good of the world. 'No!' was the immediate reply to this subtle suggestion. Away with such a thought! Man lives not to seek comfort and wealth, but serve mankind. "Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction and to keep himself unspotted from the

world." Man does not live by bread alone. With a great struggle, the Master has thrust the venom, personal comfort, away from his system. Next came the question which resolves itself to this—whether he should follow the popular ways, or discover something new which is in accordance with the will of God. Popular methods are the tried methods; and some would even go further and say that they are the only practical methods. Following Luke's story, we find Jesus on the top of a hill from where he saw a vast stretch of land extending before him, He could easily become king. He had enough strength, intellectual and moral, to be the king of a mighty realm. With the position he thus enjoyed, he could influence millions of people who would be glad to render him obedience. Of course, some kind of compromise had to be made. Some physical force might have to be applied, a shooting here and a shooting there. But what does it matter? Just only once, to fall down at the feet of Satan and worship him. While a great ideal was to be realised, such a compromise did not really count.

Not so, did Christ think. He did not swerve an inch from his ideals. Once a

compromise is made, it would lead him and his cause to absolute ruin. Loyalty to a cause means loyalty to God and to one's own real self. Instinctively, he rejected the idea. He could not even think of giving such a thought a moment's stay in his mind.

But then, there is a second popular method. The whole Israel was looking for the Messiah, who in a mysterious way would manifest himself to them and who would ever remain a wonderworking person in their midst. They were expecting one who would lead them to victory against their foes and would feed them and in other ways would satisfy their curiosity. If he could jump from the pinnacle of the temple right into the midst of a large crowd assembled for worship, by a single stroke of policy, he could gain great influence over them. They might hail him as their King and follow him to some extent. But soon the enthusiasm would vanish and reaction would set in. That is the case with all lip service and superficial loyalty. He felt the subtlety of the temptation and at once rejected it.

Q6.2
N22

49132

CHAPTER III.

He could not first seek for royal power and then through external force compel mankind to be good ; neither could he turn himself into a wonder-worker and convert a gaping crowd to the ideals of his Kingdom. Any change to be real must come from the heart. It is there that a revolution should take place. He was sure that no amount of force or diplomacy could bring that about. The heart of the universe is Love, and that alone can generate the vital force which can radically change a man's attitude. His actions must be such that they could express this love of God to mankind. Therefore, after the tempation, when his mind became clear, he deliberately set himself to the task of revealing God's love to mankind.

What should he do to reveal the love of God to mankind? What should be the underlying principle of his work? This was the fourth stage in the inner experience of Jesus. He saw that the only remedy to cure the ills of the world and bring about a change in the minds of men was suffering,—suffering that in the end led him to the cross. " From that time forth began Jesus to shew unto his

disciples how that he must go unto Jerusalem and suffer many things of the elders and chief priests and scribes and be killed." "And I say unto you, that Elias is come already and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them." "And he began to teach them that the Son of Man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes and be killed........" But first must he suffer many things and be rejected of this generation. If there is anyone title by which he should be called, it must be that the Suffering Messiah.

Sufferings are of different kinds. We may suffer for our own sake and most of us do suffer for our own welfare, but that is not the sense in which Jesus is called the Suffering Messiah. Feeling the burden of the world within himself, he suffered for the whole world. "He hath borne our griefs and carried our sorrows: yet we did esteem him stricken..............and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him." It is such men we

need to-day, men who can bear the burden of the world and can toil unselfishly to remove that burden.

Suffering has two aspects, a passive and an active one. The passive side is beautifully expressed in the Sermon on the Mount. "Ye have heard that it hath been said, An eye of an eye and a tooth for a tooth. But I say unto you, that ye resist not evil: But whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain." Should we be satisfied with this passive aspect alone and allow the evil forces to submerge the world? Suffering in itself has no value unless our suffering helps the evil doer to see the wrongness of his ways and try for a transformation of his life. The danger to-day is that one who suffers insults without retort is taken for a coward and the evil doer is thus encouraged to persist in his ways. To many this is a real problem, and that is why a large number of Christians still hesitate to believe that the message in the Sermon on the Mount is full and complete.

But if we supplement our passive conception of suffering with that of the active, then this difficulty can be removed. Mathew 18.15—17 must be read along with Mathew 5. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church. But if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Here Christ tells us that while we suffer patiently without even resisting the evil doer we should at the same time go a step further and try to convince him of his fault. Tell it to him privately, then in the presence of two or three, and if that too proves ineffective tell it before a council of men. What then? So far as the evil doer is concerned, leave him alone. "Let him be unto thee as an heathen and a publican." Do not associate with him. This in itself is a sacrifice. We do want to be in fellowship with those in whom we are

interested, but circumstances are such that we have to part company with them. How painful that will be to anyone who has to do this.

But there is a third idea in suffering. This also forms a part of its active aspect. There is no stage in the Christian life when we can regard this separation as final in our relationship with a man who has differed from us in our ideal and has elected to follow an inferior course. What then can we do? We must always be willing to render any active help which that man needs. And in connection with this we can learn some practical methods from the life of our Master. Before the fatal day when the holy Christ had to meet death, he went out to the garden to pray. There his pursuers followed him; and Peter, one of those who were with Jesus, stretched out his hand and drew his sword, and struck a servant of the high priest and smote off his ear. Jesus then said "Put up again thy sword into its place." Here his word to Peter was that they should submit patiently to the insults heaped on him. But he did more than that. He cured him. "And he touched his ear and healed him." There is another incident in the life of Jesus which

illustrates the same idea. The enraged Pharisees and the blind Roman soldiers inflicted severe bodily pain on him. "The men that held Jesus mocked him and smote him. When they had blindfolded him, they struck him on the face and asked him, saying, prophesy, who is it that smote thee." "And when they were come to the place, which is called Calvary, there, they crucified him." Then said Jesus "Father forgive them."

The idea of suffering contains three essential elements: non resistance to evil, dis-association with evil, and the rendering of active kindness, returning of good for evil. St. Paul, one of the greatest of Christ's devotees who understood the mind of the Master more than any one else in his time taught the same truth. "But now I have written unto you not to keep company, if any man that is called a brother be.........a railer or a drunkard or an extortioner: With such an one, no, not to eat." Following his Master, he does not stop here either. "If thine enemy hunger feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." Heaping coals of fire on the enemy's forehead only means returning

kindness to the evildoer. The result will be that like fire this kindness will either burn his evil and purify him or utterly destroy him.

For the redemption of the world and of India, this is the ideal we have to set before us. First try to reclaim the evil-doer through advice and kindness. Failing this, we have to leave him, but must always surround him with kindness. Now our country has been stirred to its very depths. It is seeking for a new life and for new channels of self-realisation. Indian people so far as they express their views through the Indian National Congress stand committed to "Non-Co-operation." This expresses only one aspect of suffering, suffering which alone can uplift the individual and the nation. In the minds of the leaders, this word is perhaps a symbol standing for several ideas—the very ideas suggested in the foregoing pages, non-resistance, non-co-operation and active work for the good of the evil one-for all of which they cannot find one suitable expression. It would be better if all those who really want to serve India call themselves "the Suffering Servants of India" and the movement which

can claim such leaders be known as "the Movement of the Suffering Servants of India."

CHAPTER IV.

It is one thing for an individual to hold a certain ideal and practise it; it is another to influence others to take up that position. To those who desire to follow Christ, it will be helpful to discover how Christ went about inspiring others to put his ideal into action. When he began his ministry, he drew large crowds to himself. "And when even was come and the sun was setting all they that were sick with diverse diseases brought them unto him." "And they brought unto him all that were sick, holden with diverse diseases and torments, possessed with devils; and epileptic, palsied, and he healed them." "And many were gathered together so that there was no longer room for them, no, not even about the door. And great multitudes came to him from every quarter to hear and to be healed of their infirmities." His miracles and his gracious words secured for him the popular applause, but he soon found out the hollowness of it. They thought they found in him the proper person to feed them

without any cost to themselves and to cure them of their diseases. They went even so far as to make him their king who would give them food and independence.

Soon he stopped his popular addresses to large crowds. He even left the places where a crowd could soon be gathered. He changed his clear straightforward talks to one of parables. His words during this period clearly show the change that came to him. "No prophet is acceptable in his own country." "I must preach to other cities also." The evangelists mentioned particularly that Christ prayed more intensely on certain occasions and the reason is to be sought in the profound adjustments he had to make to carry on his work.

This change of outlook was enhanced by the opposition which was developing against him. The question of the Sabbath, his identification with the publicans and the sinners, his declamation of the social wrongs practised by the high and low—these alienated the people with vested interests.

He finally left his scene of labours for Tyre, Sidon and Decapolis. He discovered that to impress an ideal on another personality it

was much more necessary to share with him a common life than talk to him. We may admire a brilliant conversationalist or speaker but it gives us inspiration to know one in whom the ideal is realised and who instills in us the desire to imitate him.

Leaving the populace, he now concentrated his attention on a few who would be centres of influence. Every Christian worker realises at one time or another that an honest man cannot serve God and his people adequately and effectively if he devotes his time and talents to satisfy the popular demands. He has to confine himself to a limited number and to a more intensive work. This was what Jesus did. He selected a few and they lived with him, ate, slept, and laboured with him.

Bruce, the author of the "Training of the Twelve" points out there were three stages in the relationship of Jesus with his disciples. "It was his wish that certain selected men should be with him at all times and in all places—his travelling companions in all his wanderings, witnessing all his work, and ministering to his daily needs. And so, in the quaint words of Mark "Jesus calleth unto

him whom he would and they came unto him. And he made twelve, that they should be with him." These twelve, however, as we know were to be something more than travelling companions or menial servants of the Lord Jesus Chrtst. They were . . . . . his fellow labourers in the work of the Kingdom, and eventually Christ's chosen trained agents for propagating the faith after he himself had left the earth. From the time of their being chosen indeed the twelve entered on a regular apprenticeship for the great office of apostleship, in the course of which they were to learn, in the privacy of an intimate daily fellowship with their master, what they should be, do, believe, and teach as his witnesses and ambassadors to the world. Henceforth the training of these men was to be a constant and prominent part of Christ's personal work. He was to make it his business to tell them in darkness what they should afterwards speak in the daylight, and to whisper in their ear what in after years they should preach upon the housetops." It was a hard thing to make them understand his real position and his attitude towards life. He talked to them of service but they discussed

among themselves their future status and the exalted position they could secure in the new social order. They sought for the first place, for honour and position. He bore it all very patiently and with great sorrow but in the end one among them at least had seen that He was the Christ of God the embodiment of divine love and service. This is of course a very slow process. It is now about 2,000 years since Christ the *avathar* of God appeared on earth and yet the world has not yet correctly understood his message.

Let those who desire to work for the betterment of the world remember that through patient waiting and intimate fellowship with the right kind of men alone they can realise their object.

CHAPTER V.

We have tried to understand the mind of Christ and his method of achieving his ideal. The little boy at the age of twelve publicly expressed the consciousness of filial relationship with his father. He went back to his ordinary work probably helping his father in the daily discharge of his duties till he grew to manhood. He heard the call of John

to a national purification and identified himself with him but soon there was room to develop Johns's message and give greater fulness to it. This he did and having found that no one could take the lead in this matter but himself, he courageously undertook the task with the full approval of God, his Father. The way to carry on his work became a problem and many an anxious night he spent to get a clear vision in this matter. Ordinary methods, methods of compromise which the world delights to call tact, policy and so forth he rejected and the conviction dawned on him that the one successful method that would root out the cause of evil was to use an imperfect phrase—non-resistance to evil. Gradually the full implication of this became clear to him. Non-resistance is not a passive virtue. It is a strong and a bold stand. It does not mean that evil can submerge you, no it only means that, if possible, this evil could be uprooted from the minds of men. If suffering and patience do not really make a change in the hearts of evil-doors, it implies that no other way is open and that we cease to associate ourselves with such. It must have been a terrible trial for him to adopt

such a course with the Church of his time—the Church in which he was born, to which he owned allegiance, and which he passionately loved. He studied in its synagogues, read the books which generations had kept with veneration and above all received his inspiration from the great prophets whom he read passionately. It was not easy to come to the conclusion that co-operation with that Church would be impossible neither was it a pleasant task to think of something new where he could embody his ideals. Much more joyful would it have been for him to so shape his own Jewish Church into one which would express the fuller revelation of God. "Oh! Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not." At last he took the step and announced to the small group that a Church would be built on the new faith which they entertained. He knew where this was leading him. When he set his face to Jerusalam for the last time, his face changed so much that the disciples were frightened. He was sure that his attitude

Q6.2
N22

49132

would stir the deepest feelings of Jewish leaders against him and bring about his actual death. But he had only one consolation. He had befriended individuals and to them he devoted his talents and energy. He did not seek for any service under the Church or the State but for ever remained one of the poor, sharing with them their trials and their poverty. The greatest religious teacher of the world and the founder of Christianity lived as a layman. The king of all the earth was a carpenter in an obscure place in Palestine. The man who could command angels to defend him was left alone at the time of his arrest. Yes, he preferred to be poor and the poor gathered round him. He is slowly but surely realising his purpose through them.

Has not Christ a message for us in India? We know that we want a better social order and greater opportunities for seff-expression. How can we realise this? We have once for all rejected the use of force. We are thankful that in our own country we have instinctively followed the genius of Christ's teaching. Should we not go further and put in practice all the principles for which he stood and died? There is no other way for India's regeneration.